Daswee Muharramul haraam ki rusoomaat ka sharai hukm

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Daftar t'aawuni braaye da'wat wa irshaad. Taaif

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Ek Muharramul haraam ki ibtida hi se bidaat wa khuraafaat ki rasmen shuroo' ho jati hain. Kuch rasmen khane pakane se mutalliq hain to kuch rasmen maatam wa Azaa se mutalliq aur kuch rasmen shirk wa bidaat se mutalliq.

Jaisa ki hamen ma'loom hai yeh mahina Ashhare haram mein se hai. Isliye jahaan ek taraf is mahine ki hurmat ko bachanaa hai wahin is mahine ke afzal a'amaal mein se rozah rakhna hai, is wajah se jis qadr ho sake rozah rakhna hai. Kam az kam Aashooray ka rozah. Magar afsos sad afsos bidati logon ne shiaa ki taqleed mein is mahine ko ek taraf gham ka mahina qaraar dekar bidaat wa khuraafaat ka irtikab kiya to doosri taraf Sabeele Husain aur nazro niyaaz ke naam pe nao' ba-nao' khane ka ihtimaam kiya. Kaja hurmat Muharram, kaja Saume 'Aashoora? aise haalaat mein hamen un rasm wa riwaaj ka jaizaa lena hai taaki apna imaan wa 'amal salaamat rakh saken.

(1) Majleese Azaa wa Marsiyah:

Ek se daswin Muharram tak masjleese azaadaari qaaim hoti hain jin mein maatam kiya jata hai khusoosan karbala se mutalliq jhoothi aur farzi kahaniyaan bayaan ki jati hain. Is pas manzar mein ameer Mu'aawiyah raziyallaahu 'anhu par darpardaa hamle kiye jate hain. Jaise shiaa khullam khullaa Sahabah kiraam ko gaaliyan dete hain usi tarah yeh chahte hain ki humaari tarah

musalman bhi sahaabi ko gaali dekar apna imaan zaaye karen. Baghair sabut ke Yazeed ko sab wa shatm kiya jata hai. Yaad rahe hum musalmanon ko Islaam ne maatam se manaa kiya hai jo maatam kare yaa maatam ki majlis qaaim kare woh musalmanon mein se nahin hai.

Hazrat 'Abdullah bin Mas'ood raziyallaahu 'anhuma se riwaayat hai ki Nabi ﷺ ne farmaya:

ليس مِنَّا من ضربَ الخدودَ ، وشَقَّ الجيوبَ ، ودعا بدَعْوَى الجاهليَّةِ .

Tarjama: jisne moonh peetaa, girebaan chaak kiya aur daure jahiliyyat ki pukaar lagai woh hum mein se nahin hai. (Sahih al-Bukhari: 1297)

Isi tarah shahaadate Husain aur maatam ke pas manzar mein jis tarah sahaabiye Rasool ameer Mu'aawiyah raziyallaahu 'anhu par taan ka jo darwaaza kholaa jata hai aise log Nabi ﷺ ka yeh farmaan sun len.

عن ابی سعید الخدری رضی الله عنه قال: قال النبی صلی الله علیه و سلم: لا تسبوا اصحابی فلو ان احدکم انفق مثل احد ذہبا ما بلغ مد احدہم ولا نصیفه۔

Tarjama: Hazrat Abu Sa`eed Khudri raziyallaahu 'anhu se riwaayat hai ki Nabi ﷺ ne irshaad farmaya: mere Sahabah ko bura bhalaa naa kaho, kyunki agar tum mein ka koi shakhs Uhad pahaad ke baraabar bhi sona kharch kare to unke ek mudd yaa aadhe mudd ke baraabar bhi nahin ho sakta. (Sahih al-Bukhari: 3673, Sahih Muslim: 2541)

Yahaan tak ki baghair kisi katai sabut ke Yazeed ko gaali dena bhi fisq wa fujoor hai. Yazeed ek taraf sahaabiye Rasool ka beta hai to doosri taraf unke liye Jannat ki bashaarat hai. Hadise Rasool ﷺ ki hadees ki raoshni mein bhi agar dekha jae to pata chalta hai ki Yazeed nawaasae Rasool ko qatl kar hi nahin sakta kyunki Nabi ﷺ aise shakhs ko maghfoor kah hi nahin sakte jo qaatil ho. Is par mera imaan kamil wa yaqeen waasiq hai.

Hamen to ek aam musalman ki tauhin se bhi bachna hai. Nabi ﷺ ka hukm hai.

كَسرُ عَظمِ الميّتِ كَكَسرِهِ حيًّا

Tarjama: mayyat ki haddi todna aise hi hai jaise zinda aadami ki haddi todna. (Sahih Abee Dawood: 3207)

Yahaan haddi todne se muraad mayyat ki tauhin karna hai jaisa ki Tayyibee ne kaha hai.

Yeh alag masalaa hai ki kisi ki wafaat pe teen din sog manaa sakte hain. Sog manaana teen din jaiz hai magar maatam karna ya'ni ronaa, peetna, girebaan chaak karna, nauhaa karna kabhi bhi jaiz nahin hai.

(2) Maatami haiat wa kaifiyyat:

Siyaah libaas pahanna, ghusl chhod dena, zaywaraat utaar dena, choolhe aundhe kar dena, nau biyaahi auraton ka Mekah mein qiyaam karna waghairah saare maatami a'amaal hain. Aur maine oopar bayaan kiya hai ki sog sirf teen

din jaiz, phir kabhi us mayyat ka doosre yaa teesre saal sog nahin manaana hai. Aur maatam kisi bhi qism ki jaiz nahin hai.

Aur phir salaah saal maatam manaana use sunnat ka qaaim maqaam banana hai. Aise logon ko Nabi ﷺ ka yeh farmaan sunata hoon.

من سنّ فی الإسلامِ سُنَّةً حسنةً ، فعُمِل بها بعده ، كُتِبَ له مثلُ اجرِ مَن عمل بها . ولا ينقصُ من اجورِهم شیءٌ . ومن سنَّ فی الإسلامِ سُنَّةً سیئةً ، فعُمِل بها بعدَه ، کتب علیه مثلُ وِزرِ من عمل بها ، ولا ينقصُ من اوزارِهم شیءٌ

Tarjama: jis kisi ne Islaam mein koi achcha tareeqah jari kiya aur us par baad mein 'amal hone laga to uske liye bhi us par 'amal karne waale ke baraabar ajr likha jaega aur kisi ke ajr wa sawaab mein koi kami nahin ki jaegi. Aur jis kisi ne Islaam mein bura tareeqah jari kiya aur baad mein us par 'amal kiya jane laga to uske liye us par 'amal karne waale ke baraabar gunaah likha jaega usmen koi kami nahin ki jaegi. (sahih Muslim: 1017)

Aap ko ma'loom hona chaahiye ki maatam ki saari rasmen shiaa ki eejad hain. 352 hijri mein ghaali shiaa Ibn Booyuh ne dukaane band karne, maatami libaas lagane, chahra nochne, girebaan chaak karne, auraton ko siyaah libaas lagane, maatam karte sadakon aur baazaaron mein marsiyah padhte chaatiyaan peetate nikalne ka hukm diya. Shiaa ne yeh hukm sunniyon par bhi bil-jabr naafiz kiya jo aaj tak chalta aa raha hai yahaan tak ki Hindustaan mein bhi shiaa Hukmraanon ke daur mein riwaaj paa gaya.

(3) Qabr wa Qabristaan ki raonaq:

Muharram ki ibtida hi se qabron ki safaai, lipaai putaai aur Qabristaan ko baa-raonaq banane ka 'amal shuroo' ho jata hai yahaan tak ki dus Muharram ko qabren munawwar aur Qabristaan baa-raonaq ho jate hai. Phir mard wa aurat, jawaan boodhe, chhote bade tamaam hujoom ke saath Qabristaan pahunchte hain jahaan melaa laga hota hai. Phool, maalaa, agar batti, mom batti ka karobaar ek taraf aur aurat wa mard ka ikhtilaat doosri taraf. Phir qabron pe nazr wa niyaaz, phool maalaaen aur agar batti wa mom batti ki rasmen anjam dena, qul wa Faatihah se murdon ko sawaab bakhshnaa, aur unse Istighaasaa karna.

Qabron ki ziyaarat masnoon 'amal hai magar qabron ko melaa thelaa ki jagah banana, usko sajdah karna, usse muraad maangna, uske liye nazr wa niyaaz karna, wahaan namaaz padhna yeh sab shirkiya wa bid'iyyah a'amaal hain. In chizon se Nabi ﷺ ne manaa farmaya hai:

اللهم لا تَجْعَلْ قبری وثنًا يُعْبَدُ ، اشتد غضبُ اللهِ على قومٍ اتخذوا قبورَ انبيائِهم مساجدَ

Tarjama: yaa Allaah! meri qabr ko but naa banana jise log poojnaa shuroo' kar den. Un logon par Allaah ka sakht gazab aur qahar naazil huwa jinhone Ambiya ki qabron ko sajdah gaahen bana liya. (Takhreej Mishkaatul Masaabeeh lil-Albaani: 715, isnaaduhu sahih)

Auraton ka wahaan ikhtilaat haraam hai, qul wa Faatihah, agar batti wa mom batti ki rasm bidat hai aur qabron ko leepna putna, Qabristaan ko baa-raonaq banana is baat ki alaamat hai ki aisa aadami qabr ka pujari aur aakhirat se Mughaffal hai warna jis se ibrat lenee hai use chamka naa nahin hai wahaan aansoo bahnaa hai aur aakhirat ki yaad taaza karni hai.

(4) Imaam Husain ke naam ki nazr wa niyaaz aur sabeel:

Yeh mahina mukammal nazr wa niyaaz ka hi hai. Shuroo' din se khawatin gharon mein nazr wa niyaaz ka khoob ihtimaam karti hain. Khichdaa, haleem, biryaani, matar pulaav, zardah aur firni waghairah pakae jate hain. Ise logon mein bhi taqsim kiya jata hai aur qabron wa dargaahon par bataur nazr pesh kiya jata hai khusoosan ‘ali Hajweri al-ma'roof daata ganj bakhsh, Hazrat Miyaan Meer, Hazrat Peer Makki, Hazrat Madhav Laal Husain, Hazrat Khwaaja Taahir Bandagi, Hazrat Inaayat Husain Qaadree, Hazrat Mauj Dariyaa aur digar dargaahon par. Imaam Husain ki nazr wa niyaaz bhi batauray khas pesh ki jati hai.

Ghairullaah ke naam ke chadhaawe, nazr, qurbaani, zabeehaa sab shirk ke qabeel se hain. Allaah ta'aala ka farmaan hai:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

Tarjama: tum par murda aur (baha huwa) khoon aur suwar ka gosht aur har woh chiz jis par Allaah ke siwa doosron ka naam pukara gaya woh haraam hai. (al-Baqrah:173)

Isi tarah Imaam Husain raziyallaahu 'anhu ke naam ki sabeelen lagai jati hai. Daleel mein kabhi kahte hain ki un par paani band kiya gaya tha to kabhi kahte hain: " jis shakhs ne 'Aashoora ke roz apne ahl wa ayaal (ke rizq ke mu'aamalah) par faraakhi wa kushadgi ki, Allaah ta'aala saal bhar us par kushadgi farmate rahenge. "

Awwalan paani band karne waali baat hi ghalat hai. Agar maan bhi liya jae to dus Muharram jo ki Aashooray ka din hai aaj paani ki sabeel nahin laagni

chaahiye. Aale bait aur Muhammad ﷺ se muhabbat karne waalon ko Aashooray ka rozah rakhna chaahiye. Sahabah samet Nabi ﷺ ko shi'be Abee Taalib mein teen saal tak mahsoor karke daanaa paani band kiya gaya, kya hum Sahabah aur Nabi ﷺ ki yaad mein apne oopar teen saal tak daanaa paani band karte hain? payt ke pujari kabhi aisa nahin kar sakte, unhen bahanaa bana bana kar achcha achcha khane ki lat padi hai. Is kaam ke liye jo hadees pesh ki jati hai mauzu wa manghadat hai. Isliye is kaam se hamen kulliyatan baaz rahna hai.

(5) Do par waale ghodon ka juloos:

Yeh ghoda jiska naam zul-Jinaaheen hota hai shaklan Hinduon ki moorti se milta hai. Ise juloos ki shakl mein sadakon par nikaala jata hai aur ismein shirkat baaise sawaab samjha jata hai. Yeh manzar dekh kar Hindu qaum aur Muslim qaum ka farq mit saa jata hai. Islaam mein moorti ka tasawwur hi nahin hai, is par mustazaad iske juloos mein shirkat baaise ajr samajhna yeh Allaah ki 'ibaadat mein shaamil karna hai. Isi tarah se ghairullaah ki 'ibaadat ka darwaaza khultaa hai. Bejan shai kisi nafa wa nuqsaan ka maalik nahin magar use is qadr darja dena apni digar ibaadaton ko zaaye karna hai. Al-hifz wal amaan

(6) Rasme Taaziyaa:

Taaziyaa ki wahi eejad hai jo oopar maatam ki eejad mein do Number shaq ke tahat mazkoor hai. Ya'ni yeh shiaa ki eejad hai. Phiro waaqi'ah Karbala ko kaafi rang wa roghan dekar bayaan kiya gaya taaki uski ek ajeeb wa ghareeb taareekhe shahaadat ban sake. Iske liye mubaalighah aamez jhoothe qisse kahaniyaan wazaa kiye gaye. Aap ko ma'loom hona chaahiye Karbala se mutalliq yeh sab ajeeb wa ghareeb qisse, jhoothe afsaane, banawati kahaniyaan shiaa hazraat ke tawassut se phailaye gaye hain jin mein Abu Makhnaf Looth bin Yahyaa, Muhammad bin Saaib Kalbi aur Hishaam bin Saaib Kalbi waghairah shaamil hain.

Taaziyaa jo ki Imaam Husain ki qabr ki naql hai jise kaaghazon, baans aur kamchiyon se tayyaar kiya gaya hota hai. Yeh maatam ki had wa intiha hai. Ismein insaani jism ko nuqsaan pahunchne ke saath aise a'amaal wa aqaaid paaye jate hain jin se imaan dil se nikal jata hai.

* taaziyaa mein maujood qabr Imaam ko zinda tasawwur kiya jata hai aur unhen 'Aalimul ghaib samjha jata hai, unki taazeem baja laai jati hai yahaan tak ki unhen madad ke liye bhi pukara jata hai.

* jab taaziyaa uthaaya jata hai to chhote bachche uske neeche se guzaaray jate hain is aqeede se ki Imaam sahib ki panaah mein aa jaenge.

* jis tarah mazaar pe qabr parast sajdah karta hai, qiyaam karta hai, nazr maantaa hai, Istighaasaa karta hai hoobahoo wahi 'aqeedah aur wahi 'amal yahaan bhi anjam diya jata hai.

* taaziyaa ke juloos mein shirkiya marsiyah dhol wa table ki aawaaz par gaae jate hain. Aur Islaam ke naam par sharmnaak kartab wa khel ka muzaahiraa hota hai. Badan ko aag wa talwaar se nuqsaan pahunchaaya jata hai.

* is juloos mein musalman auraton ka hujoom mardon ke shaanah ba shaanah hota hai balki had to yeh hai ki naujawaan ladkiyan neem barhanaa, baal khole dhamaal daal rahi hoti hain.

* bade chhote sab mil kar ek saath naachtay gaate aur hayaa soz harkaten karte hain.

Inke 'ilaawa naa jane kya kya kaam anjam diye jate hain? bhalaa in kamon ka Karbala se, shahaadat se aur Imaam Husain raziyallaahu 'anhu se kya wasta?

In kamon ka waaqi'ah Karbala se to kya Islaam se koi wasta nahin, balki aksar shirk mein dakhil hain aur shirk ka thikaana jahannam hai.

Allaah ka farmaan hai:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Tarjama: beshak Allaah yeh gunaah hargiz nahin bakhshta ki uske saath shirk kiya jae aur woh iske siwa jise chaahe maaf kar deta hai. Aur jo shakhs Allaah ke saath shirk karta hai, to woh yaqinan bahut door ki gumraahi mein ja padaa hai. (an-Nisaa: 116)

Yeh haqeeqat hai ki shahaadate Husain raziyallaahu 'anhu taareekhe islami ka ek dil kharaash waaqi'ah hai isse kisi ko inkaar nahin magar logon ne is waaqiye ki wajah se islami taareekh ki saari shahaadaton ke waaqi'aat bhula diye. Khulafae 'Arbaa mein se teen ki shahaadat hui kisi ka maatam, taaziyaa aur gham nahin manaaya jata, naa hi tazkirah kiya jata hai. Sirf waaqi'ah Karbala ki kyun is qadr tashir ki jati hai?

Jab iski haqeeqat jaanenge to pata chale yeh sab shiaa ki karastaani hai, woh Karbala ki aad mein Islaam ka chahra maskh kar raha hai, is bahane musalmanon mein shirk wa bidaat phailata ja raha hai, sahaabi ki shaan mein gustaakhi ki jati hai, ek musalman ko doosre ke khilaaf warghalaaya jata hai taaki musalman ki taaqat kabhi mujtamaa naa ho sake. In chizon ke baare mein hamen sochne samajhne ka mauqa hi kab mila?

Allaah ke waaste hurmat ke mahine ka ihtiraam karen aur ismein ziyadah se ziyadah rozah rakhne ki koshish karen.

Allaah ta'aala hamen sahih baat samajhne aur is par 'amal karne ki taufeeq bakhshe. Aameen

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